

RELIGIOUS INFORMER, and Free-will-Baptist Register.

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FOR THE INFORMER.

EXPERIENCE.

*A sketch of the experience of Mr. James Farnham, who died at
Enfield, N. H. July 6th, 1822.*

When I was a child, I often had serious impressions of mind concerning my future state. At the age of 11 years, a reformation took place in this town, [Enfield,] in which I saw many happily engaged in religion, and my attention was much drawn to meet with the people. I often felt a desire to be as happy, as I believed they were, and felt a particular desire to be in the company of christians, though sometimes feared that I should be deprived of their company at last. Being so young, I do not know as I had a realizing sense of my situation as a sinner; yet I was sensible, that I wanted something to make me as happy as they were, which I had not gotten. I often resorted alone to pray to God for that happiness, and think, in a degree I found it. I thought when I felt such peace of mind, "*how shall I pay the Lord for his mercy to me?*" My heart was often grieved to hear any speak reproachful of religion, or appear light and trifling, and the conversation of christians was my delight, and I felt a peculiar love to all the followers of the Lamb. I however was careful that no person should know my feelings, although some christian people mistrusted that something particular was on my mind. I continued in this frame of mind some months, and for almost a year, I continued at times to pray to God for the continuation of his spirit.

After that I became more indifferent to eternal things, though when I heard any thing said about religion, my mind would often feel tender. In this situation I lived until I was

14 years old, at which time, Eld. Jasper Hazen came into the neighborhood to preach, and a reformation began immediately under his improvement. I felt a desire to be among the happy converts; but found myself unworthy for their company. When they kneeled to pray I felt it my duty to kneel with them, but the cross was so great that I neglected.

All that time I viewed myself a poor, wretched, undone sinner; and often in secret poured out my soul to God, crying for mercy; but feared to kneel in the meetings at least the people should think me to be a hypocrite, pretending that I felt distress of soul when I did not. My distress of mind continued to increase daily for some weeks, and at times I feared there was no mercy for me. I was sensible that God was good and merciful; but I had been so wicked, I thought I did not deserve his mercy. I continued in this state of mind until the 30th of March, 1811. On that day it appeared that the door of mercy was almost shut against me, yet I knew of no place to flee but to the feet of Christ. I left my work a number of times during the day to call on the Lord for mercy, but found no relief until about sunset, then it appeared of a sudden, that light broke into my soul, and I felt glory all around. I felt that my sins were washed away by the blood of the Lamb, and all nature appeared to praise God.

I went to the barn and kneeled down to pray, and my heart was filled with thanksgiving and praise to God. I then returned to the house and spake to my sister of the goodness of God to me, and kneeled and prayed with her.

I then went on my way rejoicing and in about a week after, there was a meeting at Esq. Buzzell's which I attended, and in the meeting I read a hymn, and then related to the people what God had done for my soul, which greatly rejoiced the hearts of the people of God. I also tried to warn my mates of the danger of sin, and invite them to Christ. Soon after this, Elder Hazen left the place, and the Methodist preachers held meetings once in two weeks at Br. Flanders' which I attended. I sometimes had doubts, but at others felt to rejoice in the Lord. About that time I felt it my duty to be baptized, and accordingly went forward in the ordinance and enjoyed a blessing in obedience. My strength increased from day to day, and I endeavoured

to press forward towards the mark. I united with the Methodist society and found great priviledges in associating with the people of God. About two years, I enjoyed my mind exceedingly well, but after that, our metings were not holden so often, and I too much neglected the duty of prayer and became rather low in my mind, though at times I enjoyed happy seasons.

Six years ago last winter I kept school in Poultney Vt. at which place there was a reformation, and I enjoyed good seasons and felt a particular desire that my parents, who had once been engaged in religion, and had become too neglectful of their duty, might again be brought to the possession of that peace, and that others might be brought to the enjoyment of religion.

When I came home, I found my parents both seriously impressed with a sense of their backslidings, and soon after found deliverance and were baptized. This gave me great joy.

My parents united with the society called Free will Baptists, and with that society I have since enjoyed the greatest priviledges, as the Methodist meetings have been at a greater distance, and I felt no choice about names, but only wished to unite with the followers of Christ.

FOR THE INFORMER.

Eld. Hermon Jenkins of Bethany, N. Y. has enclosed a letter to me, which he received from Eld. Andrew Banghurt of Southwood, U. C. which gives information that a glorious work of the Lord has commenced in that place. Elder Banghurt observes that he has baptized 8 since Elder Jenkins was there, and that 11 had been added to the church in that place. He says "Many more we hope are converted, and a large number under deep conviction." He observes that his health is very poor, and the field is extensively large for preaching; that laborers are greatly needed; the brethren are anxious for another visit from Elder Jenkins, whom it appears has been an instrument of much good in that place. He mentioned that he baptized a woman, who had been confined to her bed for 6 years, and though so feeble as not to be able to speak distinctly for two years past, when she came out of the water she plainly uttered these words: "GLORY TO GOD."

FOR THE INFORMER.

*Extract of a letter from Br. David Marks, to the editor, dated
Clarksfield, Larren Co. Ohio, June 29, 1822.*

My dear brother in the Lord,

Through the mercy of God. I have the priviledge of informing you of my own situation, and of the work of God in this region.

June 13, I went on board a schooner at Buffaloe, in company with Br. Rolfe, where we loosed for Ohio. When we had sailed five days, been tossed with squalls and storms, and driven in every direction with fierce winds, and suffered much with hunger and weariness, we landed on a peninsula. There being no inhabitants near except the man, who attended the light house, we obtained of him a little bread and meet, and also went out and shot a young deer, which we dressed and ate with thankfulness.

After we had staid in this place two nights and a day, and finding no boat sailing to Sandusky, and for fear of suffering much and being long detained, we undertook to go to Portland, 9 miles in a small stray Skiff. It leaked very bad, and while Brother Rolph rowed the boat or skiff, I dipped out the water with my shoe. When we had gone 3 miles against head winds, and the sea rolled heavy, we despaired of life, if we did not turn our course. Accordingly we turned and went to Sand-point, where there were no inhabitants. I walked this solitary place and wept while I remembered the land of my nativity. yet I did not repent that I came into this land, because I believed it was the will of God that I should.

June 19. We saw a boat from Portland, which took us in, and carried us to Ceder-point, from thence we travelled 9 miles before we came to any inhabitants.

Here we found friends, and the prospect is good in this region. Yesterday I saw Elder Collins, who is well engaged in the work of God, and whose labors have been blessed in this place. A reformation has taken place in this town, [Clarksfield, O.] many souls have found Jesus to be altogether lovely. This day 12 came forward to be prayed for, a number of whom are seeking God sorrowing.

Elder Collins has planted a church here of late. There is quite an attention to the word in Greenwich, and in many other places in this country. A great and an effectual door

is opened for laborers in this new country, and the prospect is, that Zions gates will soon be crowded with converts.

This from your Brother in tribulation,

David Marks Jr.

FOR THE INFORMER.

From Elder Richard M'Cary to the editor, dated at Boston, N. Y. June 30, 1822.

DEAR BROTHER IN CHRIST,

After a silence of one year, I again take my pen in hand to inform you of the state of Christ's church in this region. God has highly favored us in many places with the outpourings of his Spirit, and additions have been made to the church of such as I trust will be saved. Since my last religious communication, I have baptized 14, viz. 5 in China, 2 in Rushford, 3 in Ellicottsville, and 4 in Eden. In Eden I assisted in gathering a church, consisting of 11 members, who have been added to the Erie Quarterly Meeting. A revival has taken place in Yorkshire, Cataraugus Co. N. Y. under the improvement of Elder Jeremiah Folsom. He has baptized 15, and the work is still spreading.

Erie Qr. Meeting was holden in Concord, N. Y. June 1st and 2d. The season was truly refreshing; sinners trembled, while saints rejoiced. The reports from the churches were generally good, though some trials appeared in one or two churches. Twentyfive have been added since our last Quarterly Meeting.

Our next Q. M. is to be holden at Rushford, N. Y. the 2d Saturday in September next.

I remain your brother in tribulation,

RICHARD M'CAREY.

FOR THE INFORMER.

From Elder Elisha Collins to the editor, dated at Clarksfield, Ohio, Huron Co. July 3, 1822.

VERY DEAR BROTHER,

I once more presume to write to you concerning the work of God in this place, believing the prosperity of Zion is calculated to rejoice the hearts of all its true friends. Since I wrote to you before, the Lord has been doing great things for us in these parts, particularly in Clarksfield. I commenced preaching with them some time in the winter past,

once in four weeks. An appearance of a reformation was soon visible. Since then, the Spirit of God has come down like the rain on the new mown grass. There is scarcely a family that has not been visited. Between 15 and 20 have received a hope of forgiveness through the blood of the Lamb: others are still seeking the Lord sorrowing. I have baptized 12 in this town, and constituted them as a church of Christ, and they are happy in the Lord.

The work appears to be spreading in the adjacent towns. In Greenwich, a town about 12 miles to the south of this, there is a good prospect of a work. I expect to baptize there next Lord's day.

I thought it would be for the general good to appoint a Quarterly Conference of the free brethren in this region; accordingly we met at Milan, on the 29th & 30th of June. The brethren appeared to rejoice together, and the banner of Christ was truly love. Br. David Marks arrived in this region a few days previous, who helped me much: may the Lord ever keep him humble. I have great reason to be thankful to the good Lord for my health, but above all for his blessing on my poor unworthy labors for the good of souls. O! may I ever lie at the feet of my blessed Master.

Dear brother pray for a poor unworthy brother in gospel bonds,

ELISHA COLLINS.

FOR THE INFORMER.

Copy of a letter from Eld. Samuel E. Whitten, dated Palermo, Me. July 22, 1822.

DEAR AND WELL BELOVED BROTHER CHASE,

It appears that you have received some intelligence of a reformation in this town, in a communication from Eld. Josiah Farwell. This work began in March last and has continued to spread until now, and we think, that as many as thirty or forty have shared in the work. The stone that was cut out of the mountain, has been rolling through Palermo, and has broken the Image in pieces. All glory to God and the Lamb. Stout hearted sinners, have been brought to bow to the feet of mercy, and there, like the publican, cry, "God be merciful to me a sinner." The work appears to continue, and many are saying, *What must we do to be saved?* O that God may continue to revive his work, for the which we beg the prayers of our brethren and sisters. Both the

aged and youth are found amongst the converts, nineteen of whom I baptized, Brother Farwell has baptized eight, these all have united together in a church.

This from your unworthy brother in tribulation,
SAMUEL F. WHITEN.

FOR THE INFORMER.

Copy of a letter to the Editor from Eld. Edward E. Dodge, dated Owego, N. Y. July 26, 1822.

DEAR BROTHER IN THE LORD,

With pleasure I retire a few moments to inform you, that the work of God is progressing in this region. These two months past, I have been able to travel, and have travelled a considerable distance to the east and west, and I think the prospect is as good as ever, that God is about to add to the number of the faithful. I have baptized thirteen since the last quarterly meeting, one has died in the triumphs of faith, and one been rejected. Doors are opening for the preaching of a free Gospel in almost every direction, and the Lord is raising up laborers, & sending them forth into his harvest.

This from your brother in Gospel bonds,

EDWARD E. DODGE.

FOR THE INFORMER.

Copy of a letter to the editor from Br. John Reed dated at Phelps's N. Y. July 9, 1822.

DEAR BROTHER CHASE,

With pleasure I write, though but short. We had a good Qr. meeting which was holden the 11 and 12th of May last. Since I wrote to you in May, last year, we have had the addition of three Churches to this Qr. meeting: the prospect of more additions is at this time good. I believe there is the most attention to eternal things among the people in these parts, that I ever saw: the Lord is pouring out his spirit wonderfully. O brother pray for us. My Informers have all come regular and are a means doing much good.

I remain yours in Christ,

JOHN REED.

FOR THE INFORMER.

Copy of a letter from Elder Oliver True to the editor dated south Williamson, N. Y. July 17, 1822.

DEAR BROTHER,

I haste to inform you of the good work of God, which

continues to spread in this region. Humanisms are fast falling, the glorious gospel of the blessed God is sounding, and many believe to the joy of their hearts, and praise the Lord for a free salvation to all people. Duty binds to notice my high satisfaction in attending a general meeting in this town on the 12th and 14th of this month. We met in a grove, a large concourse attended. Elders, who attended, were Joseph Bailey, Reuben Farley, Joseph Badger, and David Milliard. They all preached the last day to the great satisfaction of the public. The saints rejoiced in hope of future glory, while a solemn silence seemed to bespeak an inquiring mind, a listening ear, and an open heart through the whole. The assembly was large, and I think the best order was observed I ever witnessed. In short a little clowd appearing, and the sound in the tops of the mulberries witness a sign of abundance of rain, and victory on Zions side.

May the great head of the church make us HOLY and HAPPY, and so prepare us for the same.

This from your brother in tribulation.

OLIVER TRUE.

Minutes of the Huntington q. m. are received, but we have room only to make the following extract.

The reports from the churches were generally refreshing. The state of the churches, as it respects numbers, is as follows: Duxbury 41. Hinesburg 16. Huntington, 7 added since last q. m. present No. 83. Jericho 28. Middlesex, 4 added, 21. Montpelier 30. Richmond, 1 added, 8. Stow 16. Starksborough 29. Shelburn, 4 added, 30. Waterbury 32. Whole number 339.

Next q. m. at Waterbury. Vt. Sat. Sept. 14. Conference 13.

From Elder Charles Bowles to the editor.

Since Quarterly Meeting in Starksborough last June, we have had quite a reviving time in many of the churches. In Starksborough 12 have been baptized and added to the church, 3 baptized in Huntington and added to Shelburn church, and one in Richmond. The prospect among us is glorious. Some in Jericho have been converted to the Lord, as we humbly trust.

I remain your brother in the Lord.

CHARLES BOWLES.

FOR THE INFORMER.

W. C. C. No. 13

Bigotry, envy, and self-will, are nearly related, and consequently are deadly foes to pure christianity. It usually exercises itself on religious objects. Those, who are governed by it, make all damnable hereticks, but those of their own party and profession. Although the sentiments, or character of some, who maintain the interests of their party, may differ more from their real creed, than the sentiments of those, called dissenters; yet they will find an excuse, and make a party covering for the one; but can find nothing to mitigate what they consider the abominable crime of dis-secting! They delight to gather up all the infirmities and failings of others, and magnify them in o mountainous piles, and make them appear black as the darkness of the bottomless pit; but are very skilful to invent excuse, and a thousand soft names for the enormous crimes, which are committed among their own party.

No name is too bad to express the criminality of dissenting from what they term the right way; nor any too soft and innocent, to call those measures by, which they execute by reviling, persecuting, hanging, burning, or banishing, those, who could not conscientiously submit to their creeds.

It is impossible to calculate the cruelties, which have been committed under the reign of bigotry, and all out of a pretended zeal for the glory of God,

and the good of his Church! The earth has drunk in the blood of millions, and the world has borne their dying groans upwards to the ears of our almighty God, to be registered in the book of his remembrance, as a witness of the blackest criminality, when the nations of the earth shall stand before him. Nor on that day shall the groans of expiring nature poured forth by unhappy—but happy exiles, be silent! But rise in tremendous files, as witnesses of that criminal cruelty, which doomed them to languish in distant lands for the comforts of life; without a friend to close their languid eyes, to follow their mouldering horses, or drop a friendly tear over the spot of earth, which terminates their exile, and pursues in everlasting period to their death like solitude, in this dreary world below. Seeing the effect of bigotry is thus, let us all flee from it, and seek that charity, which endureth and hopeth all things. &c.

If bigotry solicit our attention, or has gained a place in our hearts, let us apply to the great Physician for the poison to be instantly expelled. As the means of this desirable end, let us reflect as follows. I too, a man imperfect in judgment, and may have errors equal to those whom I condemn. I am convinced religion consists more in a right temper of heart, than in modes of faith. And those, I condemn, may have a better temper than myself. They may dwell in heaven, and I be snat out. At least, therefore,

it is my duty to be sparing in my censures, and charitable in my judgment. Instead of making *names* and *modes* the standard, by which to determine whether men are, or are not christians, let me impartially observe their tempers, as they are manifested by their conduct and conversation; if they bring fourth good fruit of faith and love, let me encircle them with all readiness in the arms of christian fellowship. I need much more charitable indulgence from others; and owe them the same, and should pay it with cheerfulness. It is better to err on the side of charity, than on the side of rigid justice. I may judge a tree according to its fruit; but farther than this, God has not permitted me to go; but has said judge nothing before the time.

I will make it a serious point of duty, to pray for all christians, and all mankind, with the same sincerity and fervor, as I pray for myself. Look on the tempers and good works of others, with the same impartial and charitable allowance, with which I look on those of my own profession and party. This being the case with all, I am well convinced, bigotry would have no place nor dwelling among us; but love and good will to all, would fill our breasts with peace and consolation. — W. C. C.

SUNDAY Sermons last but an hour or two, but holiness of life is a continual sermon all the week long.

TO THE AGED.
[Continued from page 121.]

Feeling a love for your perishing soul, and desirous of doing you good, an unknown friend asks leave to speak plainly and faithfully to you of the things which concern your present and eternal good. Know then, that you are an offender against God. You have broken his righteous law; insulted his glorious perfections; and are in debt to him more than ten thousand talents. The law of God condemns you; the justice of God claims satisfaction at your hand; and the word of God thus addresses you: "Upon the wicked he shall rain snares, fire, and brimstone, and a horrible tempest; this shall be the portion of their cup." Psalm xi. 6. Awful considerations! Only a step between you and death; only a step between you and hell; still you linger in the plains of Sodom, in the path of sin; and folding your hands together, you lul your conscience to sleep, by promising that tomorrow you will seriously think of God, your soul and eternity. Hear what God saith, "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth." Prov. xxvii. 1. "Thousands have been thus deluded and come short of salvation, thro' the stratagem of Satan. Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. vi. 2.

What is that I hear? Is it a sigh from the heart awakened to feel its guilt? What is that I see? Is it the tear of repentance flowing down the withered cheek? Whither are

you going, aged sinner? Are you going to bend your knee to the God and Father of our Lord Jesus Christ; and are you going in the spirit and language of the Prodigal thus to address God, "Father, I have sinned against heaven and before thee, and am now more worthy to be called thy son; make me as an hired servant?" Luke xv. 18, 19. Is this the thought, is this the purpose and determination of your heart? Well then, arise and go, and God himself will receive you! Hear his kind and gracious language, "Seek ye the Lord while he may be found; call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will abundantly pardon" Isa. lv. 6, 7. Are you discouraged? Does your conscience, acting the part of an accusing witness rise up against you? Does it say that you are an old sinner; that your sins are many and great, that they have been committed against such light, against such distinct and frequent calls of God, that the aggravations thereof have exceeded those of any sinner you ever knew, or of whom you ever heard? Is this true? Then plead guilty to the charge; throw yourself upon the mercy of the King of Grace: He "so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16. Jesus Christ himself says, "Come unto me, all ye that are

labor and are heavy laden, and I will give you rest." Matt. xi. 28. He is both able and willing to save the greatest of sinners; his blood cleanseth from all sin; he has saved sinners as vile and miserable as you; he has brought back wandering souls from the very gates of hell; look unto him; trust in him as your "only hope, righteousness, satisfaction, and redemption." Look to the word of God, which says, "Come now, just as you are; though you shall be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool" Isa. i. 18. Thus the word of God answers every objection, and should consequently remove your fears, and encourage you to cast your guilty soul at his feet, saying, "If I perish, it shall be here, looking to, and calling upon Jesus to pardon and to save me."

But it may be, this Tract has fallen into the hands of a real christian, whose hoary hairs are found in the way of righteousness. Venerable servant of the most high God, suffer the word of exhortation, while I congratulate you as one mightily favored of the Lord; I desire to be a helper of your faith and joy; I would call you to go up, yea I would fain accompany you to Mount Pagan, to view the Land of Promise; may the Lord enable you, as you approach the hour of your last conflict, to imbrue the spirit, and use the exalting language of the Psalmist: "My flesh and my heart failed me, but God is the strength of my

heart, and my portion for ever." Psa. lxxiii. 29. I have only now to remind you of the prospect, which is opening to your view, and encourage you to fix your attention upon it with a calm and joyful frame of mind. Death, judgment, and eternity are at the door, your race is nearly run, you are already on the banks of Jordan, and not many days hence, peradventure, Jesus will beckon you over. How do you feel under your present circumstances? I hope you do not regret that you are so near the end of your pilgrimage, nor yet feel alarmed at its concluding scene. Many have groaned in bondage for years, under an apprehension of the storms and tempests they should have to encounter on the passage. Instead of which, the sky has been serene, the waters perfectly smooth, Jesus has taken them by the hand, and gently led them through, and as they went, enabled them to sing: "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. xv. 55. Turn over the sacred pages, aged believer, and see how the saints of God have died in times past. You will there read they have found grace and strength equal to their time of need. When the time of Jacob's departure approached, with how much calmness did he anticipate the event! Sending for his children, he advised, admonished, and blessed them; conversed with them freely about his death and burial; and, instead of lamenting that his hour was come, he rejoiced at it, as a pe-

riod he had long desired, saying, "I have waited for thy salvation, O Lord." Gen. xlviii. 18. When the Lord said unto Moses, "Get thee up into this mountain mount Abarim, unto mount Nebo, which is in the land of Moab, which is over against Jericho, and behold the land of Canaan which I give unto the children of Israel for a possession, and die in the mount whither thou goest up, and be gathered unto thy people, as Aaron thy brother died in mount Hor, and was gathered unto his people." Deut. xxxii. 49-50. Moses uttered not a single murmur, he asked no respite from the sentence, but yielded a prompt obedience to his heavenly Father's will, and with a firm step, and a placid mind, walked up to the appointed place, looked with high satisfaction at the promised land, and was gathered to his fathers in peace. Once is once more claims your attention, my aged friend; it is that of the apostle Paul, who, in the immediate expectation of sealing with his blood the doctrine he had preached, discloses the feelings of his mind, on the near prospect of that trying hour, to his son Timothy. What a lovely scene does this part of sacred history exhibit! What an enviable man is the christian hero! He is every hour expecting to be put to death by the hands of cruel persecutors, and yet he not only alludes to the circumstance with calmness and fortitude, but makes it the subject of exultation and triumph; and in a strongly impassioned and in-

imitable strain of eloquence, exclaim: "I am now ready to be offered, and the time of my departure is at hand: I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day, and not me only, but unto all them also that love his appearing." 2 Tim. iv. 6. 7, 8.

Remember, aged christian, that God, who supported them in the hour of death, is also your God and Father. The same Jesus, whose presence and grace strengthened them, is "the same, yesterday, to-day, and forever." That gracious Spirit, whose light and comfort cheered their passage thro' the dark valley, is also in and with every other true believer: take then as your motto, the animating language of the Psalmist "This God is our God forever and ever, and will be our guide even unto death," Psa. xlviii. 14.

RULING ELDER.

The following has been received as an answer to the questions, in July No. page 104.

"Is there an officer in the church called a RULING-ELDER? If so what is his duty?"

Ans. If it be admitted that Elders that RULE are RULING ELDERS, (which I think no one will dispute, that there is such an officer in the church,) his duty is obvious. To rule well, and labor in word and doctrine. 1 Tim. i. 17.

O. T.

The same writer proposes the following Question.

Is there an officer in the church, called an *Elder* in the scriptures, that is not a *Ruler*? If so, what is his *Duty*?

If some able person will answer these questions, should the above be dissatisfactory, I will hereafter write more explicitly. O. T.

The answer of Brother O. T. to the proposed questions, to me is not satisfactory, however it may be to others. He quotes 1 Tim. i. 17. as a proof, which appears to have no reference to the subject: I conclude, however, that it is a mistake, if so, he will please to correct it in his next.

There appears to be six classes of people called Elders in the scriptures. which are as follows: viz.

1st. An aged person. 1 Tim. 5. 1. "Rebuke not an Elder, but entreat him as a father; and the younger men as brethren."

2d. Fore-fathers, as Abraham, Isaac, Jacob, &c. See Hebrews 11th chapter.

3d. Magistrates or rulers. Numbers 11. 16.

4th. Judges in the great court at Jerusalem Deut. 17. 8, 9, 10, 11, 12, 13. Mat. 16. 21.

5th. Those, who have ecclesiastical functions. 1 Pet. 5. 1. || 1 Tim. 5. 17. || Acts 14. 23. || James 5. 14.

6. Persons older in years. Gen. 10. 21.

The fifth class of *elders* are the persons about whom we

wish for information. This class appears, by two passages of scripture, to be divided into two kinds. It is stated that *they ordained them ELDERS in every church*. Acts 14:23. The Apostles were almost constantly travelling, and I think we may at least suppose, that there were some churches, that had not preaching statedly with them, consequently those *elders* some of them at least, were set apart for some other work. This evidence, however, is only circumstantial; but the evidence exhibited in 1 Tim. 5:17 appears to convey positive proof that there were *elders*, whose office was not to labor in *word and doctrine*, and we ask what their duty was? Paul says to Tim. in the passage above quoted, *Let the ELDERS, that RULE WELL be counted worthy of double honor especially they who labor in the word and doctrine*. If there be no elders, who rule, except such as labor in the word and doctrine, I do not see the propriety of adding the word *especially*. I should happily receive further communication from O. T. and also, from any other persons, who feel disposed to communicate their ideas upon the subject. *Editor.*

Mr. Editor,

I send you the substance of some conversation that took place a few days since, relative to enlarging your paper which, if you think proper to print, it may give some light upon the subject.

DIALOGUE.

A. I observed in the Informer for May last that several persons had requested to have the Informer enlarged. I should be glad to know your opinion on the subject.

B. I think it very necessary, as the circulation is so extensive, and the connection so large, that much interesting matter must be omitted for want of room consequently, many omit writing, that would write, were it published once in two weeks, instead of once a month.

A. I should be glad to have more contained in it, if it could be as interesting; but I think that short and comprehensive accounts are preferable to lengthy ones, and I fear should it be enlarged, it would not be so entertaining, and further, the expense would be more, and some would not take, that do now.

B. True. Short and comprehensive accounts are preferable; but a story half told, leaves us still in the dark. A paper published weekly in the connection, I think would be none too much, were we able; but at present once in two weeks will be little enough. I discover several advantages in enlarging.

1. The Editor calculates to publish it in a quarto form instead of Octavo, which will fill up the places with print, that are now left blank for the backs, that will make each number contain more than a page and a half more of matter than it now does.

2. Though Post Masters in general consider it a *paper* now, as it is not covered nor stitched, yet some call it a *pamphlet* and tax it with *pamphlet* postage, but if it were altered, the dispute would be decided.

3. We should have 26 in a year for 1 dollar in advance instead of 12 for 50 cents and that price will be so trifling, I cannot think many will object to it.

I should be glad if the Elders in Conference would converse upon the above subject, and write me their opinion as I would be glad to do what would be thought best for the connection.

Editor.

STATE OF NEW-HAMPSHIRE.
Grafton, ss.

DANBURY, JULY 6, 1822.

Notice is hereby given to all whom it may concern, that Samuel Clifford, Jonathan Sheper, Stephen C. Knowlton, Usgood Pingry and their associates, have united & formed themselves into a religious society, and have assumed the name and style of the First Union Baptist Society in Danbury, agreeably to an act of the Legislature of said State, passed June session 1819 and have caused the same to be recorded in a book of records kept by the Clerk of said Society.

Attest TRUE PINGRY,
Clerk of the Society.

TO PATRONS.

Friends and Brethren.

I hope not to weary your patience with my requests: but

suffer me to say that I am desirous to procure a new type for the *Informer*, of a smaller size, so that the print may be better and each number contain more matter; but this I am unable to do, without involving myself in debt, (which was always disagreeable to me,) except my patrons will send me, what is due, at least, a part.

Every person, who will pay what is due from them, and a little, i. e. not less than 25 cents, in advance by the first day of Nov. next, shall be allowed the same as though they had paid all in advance.

The reason I thus offer is because at *that time* I shall engage the new type, if I find myself supplied with money to pay for them.

Just as this No. was going to the press, an answer was received from Br. Bartholomew Sommer of Barnet, Vt. to the question about Ruling Elder. It will appear in next No.

TERMS PER ANNUM AT THE OFFICE.

ANY person subscribing and paying for one number at the end of the year 60 cents. If paid in six months, 50 cents.

If a countable for 5 papers, to receive 1 of them gratis. For 16, do 4 do.

Those sent by mail or otherwise at the expense of subscribers.

Any who wish to discontinue, must first pay all arrearages.

The Church in the Wilderness.

1 WHAT fair one is this, from the wilderness trav'ling,
 Leaning on Christ, the belov'd of her heart?
 Ah! this is the church, the fair bride of the Saviour,
 She, with ev'ry idol, is willing to part.
 While beasts of dark midnight are constantly howling,
 And Babylon's bells are continually toling,
 To see all the craft of her merchants is falling,
 And Jesus is taking the ground far and near.

2 There is a sweet sound in the gospel now ringing,
 While sinners do tremble, and satan doth roar;
 The saints on their way home to glory are singing,
 By grace they're determin'd to reach the blest shore.
 Old formal professors are crying „delusion,”
 And high-minded pharisees say, “’tis confusion,”
 While grace is pour'd out in a blessed effusion,
 And saints are rejoicing to see Babel fall.

3 The gospel is preached in every city;
 The doctors and lawyers are turning to God;
 While God, and his children, do poor sinners pity,
 And warn them to turn, and believe in his word.
 In the desert are fountains continually springing,
 The heavenly music of Zion is ringing,
 The saints all their tithes and their offerings are bringing,
 They thus prove the Lord, and his blessings receive.

4 The name of the Saviour is worthy of praising,
 Old saints and young converts delight in the theme,
 The heralds of Jesus his standard are raising;
 And call on poor sinners to bow to the same.
 Those heralds are trav'ling, the gospel thus preaching,
 And all that will hear them, they *freely* are teaching;
 The hearts of poor sinners, the power is reaching;
 The stone of the mountain will soon fill the earth.

In July No. page 103. and August No. page 113, mention was made concerning the churches making returns of their numbers, &c. I hope this will not be neglected; but if it be inconvenient to send the accounts to a Qr. Meeting, the church that can with less trouble, may send to the editor of the Informer.